







The Principia.

NEW YORK SATURDAY JAN. 10, 1963

FIRST PRINCIPLES OF RELIGION.

The epistle language itself is difficult, so consequently, the excitement of the lay the worshippers that we sought if needed. And so found the difficulty to arise in a great measure from their inattention to the *real principle* of the Holy Scriptures of the Old Testament which were in their hands and which they justly regarded as being the *real* oracle of truth. Had they remembered *solely* regard ed these *first principles*, they would never have so misused the law, had they read the *difficult* portions of the text in which they had read and could never have *misused* them. If at least they would have *carefully* understood the meaning and be *careful* to remember that the epistle has *nothing* to do with the words which were in the law had taught him. For he found it was *not* the *real* principle things to see in the law and had *not* the *real* principle to be explained to him. And the *real* principle was that of *holiness*. And the cause of this he stated, as above quoted. It was because they were *not* familiar with the *first principle*—the foundation truths or doctrines of God's word. Their reading of it had only been desultory and incidental, a little here and little there, and even with out *careful* study and reflection. The orderly, systematic scientific study of the *very* oracles had never, to any considerable extent, *cultivated* their mental energies. And consequently their knowledge of them was fragmentary, defective, and evanescent. The little they did learn they did not treasure up for use, and were not in the daily habit of referring to it, as to the divine and authoritative guide of their beliefs and their practices. Their measures were not shaped in the light of them, nor in reverent obedience to their requirements. Of course they had become such as have been of milk, and not of strong meat. They were "unskilled in the word of righteousness," and were *unable* that they could give milk, and were *unable* to give the principles with which all teaching should *not* begin. His task, as we have seen, was like that of the Professor of Mathematics who, on attempting to explain a process in the higher branches, is chagrined at finding his pupils unable to go through the operations of simple addition. He must put them back to their first lessons, and begin all anew.

The ALBANY experience was by no means a singular one. Pious and wise teachers of religion and morals have been troubled with the same difficulty ever since. Even when propounding plain truths, they have found it difficult to make the people understand. And the cause of the difficulty is precisely the same. Mankind are still trying to get at the fruits of wisdom, without taking the necessary pains to be wise—like those "practical men" as they call it, without attending to the "first principles" upon which all true wisdom must be based.

In one respect the evil has increased, since the English to the Hindus was written. At that time these wrong influences have been "teachers" needed to go to school, to study first principles. But now, the same class of persons set themselves up to be teachers, and draw the curtains before them. They boast their disregard of "first principles" and deride as "abstractions" those who would teach, and who insist upon the duty of the community and of the human race.

Now, there is a class that go beyond this. They are uneducated and teach the first principles of religion in their way. That is they teach the first principles of religion, taking the first cause to be, that man created that they do not intend to insist on a religious idea to practice. And yet they denounce as "necessitarians" those who do purpose and endeavor to practice them. Thus, for instance, the teacher of the first principle that man should love his neighbor as himself, and actually they would be doing it. But when they see a man actually doing that thing, they call him a "fanatic" and charitably perhaps, also see him from criminality on the ground of his insanity. So too they will teach, as a "first principle"—that the Law of God is of higher authority than the wicked statutes of men. But

when they see the principle reduced to practice, they think it reasonable, or at least disorganizing and imprudent.

Paul thought it a burdensome task to be a teacher to those who were ignorant of 'first principles.' Thousands of Christians, in our day, are annoyed to find themselves sitting under pulpits occupied by such hazy, so-called 'first principles' of others are still more annoyed with the teachings of those who only set forth the first principles of religion, to notify their hearers that it would be imprudent and fatal to think of reducing them to practice.

We have been drawn into a course of remark that we did not anticipate, when we commenced writing. It was surely our design to notice but one completely all the fundamental 'first principles' of our religion, as confessedly taught in the oracles of God; and set aside by these expositors who make the Bible sanction slavery, or, who promote, practically to the same thing, who make slavery to be a *liberally necessary* by denying that it is inherently

the unity the Christian rather than the essentially pluralistic world are the first principles of the oracles of God. Personality is expounded so that aside. That the laborer is worthy of his hire—that, where God hath joined together in marriage, man may not put asunder, that it is the righteous duty of every man to search the Scriptures, to judge what is right, to prove all things and hold fast that which is good, to serve God according to the conscience, the wisdom, and the precept of the Lord—these are the first principles of the souls of men, that he regards the treatment of the least of his brethren as the treatment of himself—these, surely, are among the simplest, the plainest, the most vital, the most indispensable of—the first principles of the oracles of God—yet every one of them is impiously contradicted and denied by every instance in which a proslavery construction is given to a passage of scripture, every instance in which it is denied that slavholding is inherently sinful, every instance in which the duty of immediate and unconditional emancipation is attempted to be evaded, deferred, or cast into the background, for some other measure, in the name of the first principle of the oracles of God—the demands immediate and unconditional emancipation by the Master—immediate and unconditional abolition, by the State and the Nation wherein slavery exists.

A TIMELY AND IMPORTANT WORK.

We cannot too earnestly commend to our readers, the enterprise of publishing Dr. Cheever's new work by subscription. The following Circular has been issued, which tells its own story.

*The Guilt of Slavery, and the crime of Slaveholding. Demonstrated from the Hebrew and Greek Scriptures, By Rev. George B. Cheever, D. D.*

This work traces an examination of all the passages in the Bible, on the subject of Slavery and Slavery-tling, as a sin against God and man. It contains a thorough analysis of the Mosaic laws of domestic service, as well as of tributary subjects in a view of the national history in illustration of the laws. Under the light of the Old Testament, the same subject is pursued in the New Testament. The demonstration is both popular and critical, adapted throughout for the use of the English reader, as well as the student of the original language. The application of the argument is made from the glowing to the illustration of the greatness of the sin of excluding the colored men of this country. The volume is a large octavo, of upwards of 600 handsomely printed pages. It would be a labor to publish it, and at par with the knowledge in a subscription for copies has been necessary. The Price will be \$1.25.

THE PASTORAL LITERATURE of Brooklyn, Rev. H. W. Beecher, is discussing, in successive meetings, the question whether they shall discontinue their contributions to the American Board. Lewis Tappan, and Theodore Tilton, are among the advocates of the discontinued course.

The Garrisonian Associationists have called a State Convention to be held at Albany, Jan. 1 and Feb. 1 and 2. All Wendell Phillips Parker Pillsbury M. R. Robinson, Aaron M. Powell, Mrs. J. Elizabeth Jones, and Susan B. Anthony are announced as speakers.

THE LARGEST UNRESOLVED CONFLICT, is not between the North and the South, but between freedom and slavery. This is seen in the persecution of Abolitionists in North Carolina, in Kentucky, in Virginia, and in all the slave States, whenever they venture to express their convictions. It is seen also in the pro-slavery and negro-hating manifestations at the North. No "dissolution of the Union," would leave the slaveholding and non-slaveholding States, would leave the line, or quite the agitation either at the North or the South. The South is in no better would still find themselves surrounded by Abolitionists in their midst, while at the colored and the Northern anti-slavery Abolitionists would still find themselves in the neighborhood of pro-slavery men, ministers, merchants, lawyers and politicians. In a war of ideas of sentiments, of principles, and of geographical divisions will continue indefinitely. It is only the termination of the ascendancy of one or the other of these ideas throughout the country. Slavery will extend to Florida at the North or Liberty will extinguish slavery at the South.

News of the Day.

### HORRIBLE CALAMITY.

*Falling of the Pemberton Mills at Lawrence, Massachusetts.*

—Five hundred persons in the ruins—Two hundred per-  
 tures killed—One hundred and fifty wounded—The ruin  
 on fire—Probably a hundred persons burned to death.

Boston, Tuesday, Jan. 10—6 P. M.

The Pemberton Mills in Lawrence, in this State, employing between five and six hundred operatives, fell this afternoon about five o'clock, burying nearly every person in the ruins. The mangled bodies are being taken out by the carload. It is supposed that over two hundred were killed instantly.

LAWRENCE, Mass., Tuesday, Jan. 10—9 P. M.

One of the most terrible catastrophes on record, occurred in this city this afternoon. The Pomberton Mills fell with a sudden crash about 5 o'clock, while some six or seven hundred operatives were at work.

The Mills are a complete wreck! Some two or three hundred persons are supposed to be still in the ruins.

At present, it is impossible to give anything like a correct statement of the loss of life, but from the best authority, it is believed that at least two hundred are dead in the ruins. Eighteen dead bodies have been already taken out together with some twenty-five persons mortally wounded besides some fifty in different stages of mutilation.

Mr. Chase, the agent of the Mills, and Mr. Howe, the Treasurer, escaped by running from the falling building.

It is impossible, as yet, to tell the cause of the disaster. Our reporter has just come from the ruins and the scene there beggars all description. Some two or more acres of ground are piled up with every description of machinery and are full of building.

Often a terrible crash, caused by the clearing away of the forest, threatens death to those who may still be alive in the ruins.

Gen. H. K. Oliver is conspicuous and active in directing those persons who are endeavoring to rescue the victims of the disaster. Gangs of men with ropes below are constantly dragging out huge pieces of the wreck which imprison so many. Some of the rescuers, are killed in their heroic efforts.

Since we left the scene of disaster, reports of more of the



*An affecting narrative—Their farewell to their homes—  
Slaves breaking up a Missionary enterprise*

*Correspondence of the N. Y. Tribune*

The Rev. Mr. Albertson was brought to his home—three

From the 1830s this mission (then known as Fort Union) seems to have a reputation having taken place in it, and these legends are not to be far distant. The Harper's Ferry abolitionists were so excited that emotions naturally excited the people, leading to a riot among the slaveholders, their fear being greatly increased by the arrival of the speaker's household goods which were embroiled in the occasional and perhaps frequent visits of friends from the North, and the constant receipt of sums of money sent for the maintenance of the work there in progress. Still, according to this, the appearance of the speaker was the knowledge of the absence of Mr. Fee, and the report of remarks made by him in the Eastern States. The result was a number of meetings, ending in the expulsion, which this day makes the mourning to which he had referred.

The state of society around Berea, he remarked, is deplorable. The people are poor, uneducated, ignorant. Many men and women among the people surrounding the colony are unable to read or write. Their habitations are poor—many of them containing but one room, with windows. Their clothing is poor, and many are, even in the present inhospitable weather, but half covered. And such a people this mission was established, to the waking up to a lively interest, in many places, in favor of education and truth. The children of many slaveholders were attending the school, and the prospects of business around were improving; the land was looking up in price, and many facilities for a more comfortable life were being introduced, as the result of the labor of the few who were engaged in the work. Much good had in this way already been accomplished. Men from the North were obtaining a favorable recognition as men of enterprise, and of worth in the community and he (the speaker) had to be attracted the attention of one slaveholder, that there was hope of his being employed to oversee his farm.

In the midst of all this, came the news of the Harper Ferry affair, the fear, the expulsion. Last Sabbath was interesting and solemn day at Berea. Assailed in the school-house and church, addresses were made by those who were to be driven from their homes, and by those who were to remain, and afterward with many tears and with much of

parting to sleep. A few days after, the  
wines mist the new road laid out, a train  
at dinner. On Thursday followed the exodus. In  
the morning they set off for the region. The exi-  
till this were happy and happy, the persons of  
were useful in the morning. There was a spell of  
they were not very busy in the evening class  
wedding of the dress, who had long studied in a  
which a lot of designs in the past a  
of the same kind in his mind. During  
excitement there was no delay in the estimation  
very. I was writing in the presence of the d  
business. All the day safe remain until the  
minded. A force on exile or to exit remain. By death  
same apartment: ten, at two alternatives remain  
or fight. Friends were around who would have  
given out death, but the colonialist died that they  
carry on their labor in love and in peace, and they



